

BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

Our Fifteenth Avenue revival still goes on with only the regular services. Four more were baptized on Wednesday night, and three others Sunday night, and two more received for baptism. This makes twenty-two in all.

We thought we had the report of Bro. Haywood's meeting at West Point in last week as our editorial note indicated, but were sorry to find when it was too late that it had been left out. It reads well, however, and will be received with interest by all this week.

"ONE" of the very nice remembrances of the season was a large basket of English peas, fresh and good, from the garden of our friend and brother, Mr. Ben Grant, and his good wife, nee Miss Annie Ray, of Enterprise. They have our earnest thanks and best wishes for abundant and happy prosperity.

THE word comes that Bro. L. E. Hall has had a most excellent meeting with his church at Hattiesburg. Brethren Knight and Sibley aided him and quite a revival ensued. There were twenty-three accessions to the church and a strong move forward. Hattiesburg is now a solid pastorate, and Bro. Hall is with them for all of his time. May the Lord continue to greatly bless them.

WE score a pleasant call from our brother, L. E. Hall. He was returning from State Line, where he has been in a special meeting with Bro. G. W. Knight. They had fine congregations, good interest, and hopes are entertained that much good was done. He had much to say about the good meeting at Hattiesburg, of which mention is made elsewhere in this paper, in which he had the splendid help of Brethren Knight and Sibley. By the way, that mention should have been made, and also that of Bro. Bowen's meeting at Ellisville with Bro. Yarborough, a week ago, but was inadvertently overlooked, which we hope our brethren will pardon.

BAD ADVICE.

Bishop Turner, of the African Methodist church, writing in his paper, *The Voice of Missions*, referring to lynchings of colored men in the South, gave this remarkable advice:

"Let every negro in this country who has a spark of manhood in him, supply his house with one, two or three guns, or with a seven or sixteen shooter, and I advise him to keep them loaded and ready for immediate use, and when his domicile is invaded by bloody lynchmen, or any mob, day or night, Sabbath or weekday, turn loose your missiles of death and blow the fiendish invaders into a thousand gibles."

Mob law and lynching are utterly abhorrent to our sense of justice and propriety in any case, for we cannot admit that such things are ever justifiable. Yet we cannot agree with the writer of the above paragraph, that the remedy he suggests is within a thousand miles of the right one. We have no doubt Bishop Turner "has the courage of his convictions," for we saw him pass, or rather passed with him, once, through the ordeal of a furious mob riot in San Antonio, Texas, during the notable prohibition campaign of 1887, when stale eggs and more substantial rocks made music in the air. We don't question that he means all he says, and that he would make it all good if he had the occasion, but we have too great a regard for his race to sanction any such methods of defense. We know

too well the direful history of such resorts. A case in point happened once not far from us. A white boy and a negro man, driving teams, met on the road and disputed as to "road rights." The affair came to blows, and the negro badly worsted the boy. That night some friends of the boy called at the negro's home to see him concerning the matter; when they were summarily met by a fusillade of shot-guns, after Bishop Turner's idea of things, that killed one or two of the party, and, of course, intimidated the others. But now as to the results: Perhaps not less than forty negroes were shot to death by the infuriated populace in the next forty-eight hours, and very many fled the country, leaving their homes and half-raised crops—a large district of good country almost devastated and a multitude of innocent people made to suffer. It goes without saying that Bishop Turner's methods will, in this country, under present conditions, produce similar direful results.

We think it quite probable that there are those who will say: "Why do you not denounce such procedures instead of pointing out the danger?" Well, simply because denunciation is so easy, cheap and common that it is of no use. Besides, it is about all the stock-in-trade that some of our newspapers have by which to gain a little notoriety. They have been at just that sort of tactics for a long time, and still the bloody work goes on. It is very much like what is happening along the great Mississippi River just now. Prudential efforts are being made to hold it in safe bounds, but still it rolls on, spreads out, and sweeps all before it. What, then, is to be

done? Well, this, in our opinion, is the remedy for the colored people:

1. Consideration. There are no lynching processes instituted where there is not a real or fancied cause of occasion. Perhaps not more than one in ten is only fancied. True, none of them, however bad, can justify a lynching, for the law and courts are here to punish wrong-doing. But, then, there is the occasion. Now, let the colored people be ever watchful against the occasion. Let them live right, and insist on their people all living right among themselves and toward their white neighbors.

2. Then let them give earnest heed to the advice of such men as Prof. Booker Washington, one of the wisest and best of their race. It is, in substance, about this: Let the colored people go to school, go to church, and go to work. Let them become intelligent, religious and industrious, procuring for themselves homes, churches and school-houses, and study how to become useful people and good citizens. Then, he says, safety, peace and prosperity will abide with them, and they will be honored by all men just as other such people are honored. In our opinion, the colored people in this country have a hopeful future before them, and the day of its realization is not far off. If they will send the wild and reckless advice of

wind, which is the way of all chaff and dust, and let the wise and conservative counsel of Booker Washington have free deliberations, then all good will be relied on to help them bring in that good day with songs of rejoicing. Meanwhile, let our secular papers cease to report lynchings in their usual light way, which amounts to a wall of fire, and let them severely condemn them as wicked. Detail of papers join in this condemnation, and thus create a sentiment against such lawlessness. Then let all papers and good people insist that the courts seek, with all of their possible power, to have arrested and brought to justice all such law-breakers, as well as all other criminals, and that lynchings will be out of date, and the era of peace.

It is always pleasant to visit Quitman, Major J. Donald, Dr. McNair, Brother Harris, and some others, together with their home folks, have many attractive ways to make one feel at home and have a good time. It is a good place to see much people, and to observe their patient and interested attention. We also had a whole drive four miles out to the "Poor Farm," and, we trust, a profitable service with the inmates. Bro. J. R. Lord's undershepherd at Quitman, and is greatly beloved by the people.

TAKE NOTICE.

The Executive Board of the Chickasaw Association some weeks ago decided to change the time of the meeting of our next Association from Wednesday before the first Sunday in October to Saturday before the last Sunday in September. The Board felt that we could have a far better representation of delegates from the churches by meeting the last of the week than during the middle of the same. Our meetings in the middle of the week have proved unsatisfactory, not only to the body itself, but to the church with which the meetings have been held. The delegates either do not get there till the last day, or those who come earlier, leave before the business is transacted. The communities where the meetings have been held have not gotten the good from the meetings to which they are entitled. They have had little or no preaching because the preachers all leave before Sunday. But Sunday is the day the church and community expect to get most. They have gotten nothing, as a rule, since our Association has been meeting in the middle of the week. We can meet on Saturday and have all the preachers remain; the church can be helped by the preaching or such other discussion of subjects as are vital to our Lord's work; the community can be edified, and success will attend our meetings instead of failure. We can arrange to have our Sunday School work, Missions, Home, State and Foreign, one, two, or all of them discussed on Sunday, with an assurance of a large attendance and a deep interest on the part of the church and community. Let the churches take notice and send their delegates at the time appointed by the Board. Brethren, let us have the greatest meeting we have ever had. We can't be ought, we must. Let us say, we will.

DR. P. S. HENSON certainly "got away" with our people with his inimitable lecture on "Fools." He made as if he was talking about "home folks," and didn't mean at all to be personal; but all the same anybody could tell that some Meridian "big like" had been posting him about us. But then he put so much sugar around it that we "took our medicine" with some degree of cheerfulness, and actually allowed him to leave our city with a whole hide, if, indeed, we did not hint to him that he might come again.

WE were made happy the other day by a call from Bro. W. F. Yarborough, of Crystal Springs, our Sunday School editor. He was enroute home from Ellisville, where he has been aiding Bro. O. D. Bowen in a series of meetings. The meeting resulted in a hopeful revival and a goodly number of accessions to the church. He is enjoying his work on the lessons, and in our opinion everyone else who is studying them. Brethren, if any of you are not studying those lessons you are missing one of the best things of the times.

BRISTOL WANTS THE CONVENTION.

Our city and church desire to invite the Convention to meet with us in 1898. We will entertain all delegates. Our city is most accessible by rail from the North, East, South, and West, and has a fine opera house, seating 1,200 or 1,500, placed at our disposal. Ample hotel accommodations at reasonable rates for those preferring same, and delightful mountain air and water.

M. E. BROADBUSH.
Bristol, Va.-Tenn., April 20, 1897.

We admire the stoutness of heart and religious loyalty of Brother Broadbush and his people. We believe Bristol can do the thing well, and our vote can be had for it.

BROTHER LANE's explanation as to the ground upon which he reported us as being opposed to giving Bro. Martin an "audience in THE RECORD," as quoted by Bro. Sample, is satisfactory to us. We were sure we had never written or spoken a word to any man to the effect that we were, or are, opposed to giving any one a showing in THE RECORD, or any other paper, when he is attacked by the editor or any of the correspondents. But Bro. Lane was only writing what he believed a just inference from what we had written him in a private letter. In his article of this week he gives our language to him, upon which his inference was based.

Editors to keep out articles from both Bro. Martin's friends, and those who oppose his views. Bro. Martin himself has been denied the privilege to defend himself against charges made in other papers against him which he believed were unjust to him and his positions. The editors of THE RECORD are not going to be drawn into a discussion with any one on the "Martin question." Under conditions which may yet come, we may feel called upon to review Bro. Martin's positions. In case these conditions do come, then Bro. Martin will be allowed to have an audience in THE RECORD. We have no disposition to favor either Bro. Lane or Bro. Sample in their discussion. It is their controversy, not ours. We only wish to express the hope that the brethren will remember they are brethren, and should be Christly in what they say to each other and of each other. We believe they will.

A NOTE from Bro. Rowe says: "We have to-day about \$3,500 for Foreign Missions and about \$3,800 for Home Missions, while State Missions has about \$300 in excess of same time last year. I do feel that our God has some great things in store for His people." The Lord be praised for His gracious direction and help in all of this good work. Now, brethren, does not our indefatigable Secretary deserve our best help in bringing up State Missions to the point of a like success? We have from now until the middle of July to work for our State interests. Shall we not, all of us, put our shoulders to the wheel and role off the debt?

Or the Thing Told Just As it Is.

And wherever he has wedged in this doctrine, which seems to be peculiar to himself, division has followed, and will continue to follow.

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One Hundred Thousand Dollars
Endowment for Mississippi
College.

Under the propositions of
Brethren E. C. Eager and A. H.
Whitfield.

SUBSCRIPTIONS.

A. H. Whitfield	\$ 25 00
C. C. Campbell	2 50
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L. Logan	75 00
H. R. Stone	50 00
Junior class	not complete
Senior class	22 50
Epiphany class	100 00
Freshman class	65 00
Preparatory classes	50 00
Mess. Maudie Scott, Cryst- tal Springs	1 00

OUR PREMIUM OFFER.

We have concluded to offer
some premiums to the friends of
our paper. The BAPTIST REC-
ORD additional new subscribers
and additional new subscribers
for the summer is ended; and
we have 2,000 gifts—one for
each one who will send us the
amount set opposite each pre-
mium.

HERE IS OUR OFFER.

1. To all new or *paid-up* sub-
scribers who will send us \$2.50
between this time and July 1,
1897, we will send one copy of
THE BAPTIST RECORD for one
year, and one International Pro-
nouncing Teacher's Bible, worth

2. \$2.50 to any as above de-
scribed, who will send us \$2.25.
We will send THE BAPTIST REC-
ORD and "Graves' History of
China," worth \$1.75.

3. Also to any as above men-
tioned, who will send us \$2.50,
we will send either one of Dr. J.
C. Christian's three great books,
"Immersion," "Close Com-
munion," and "Americanism
Against Romanism," or that
other excellent book, "Did They
patrip?" and THE RECORD, for
\$2.10, all in cloth binding, or if
paper covers, for \$1.80.

4. Also to any as above men-
tioned, who will send us \$1.75,
we will send THE BAPTIST REC-
ORD for one year, and one copy
either of Dr. Gordon's two
recent works, that on the "Minis-
try of the Spirit," or "How
Christ Came to Church."

5. Also to any as above men-
tioned, who will send us \$2.50,
we will send THE BAPTIST REC-
ORD for one year and one copy
of the Mississippi Baptist
teachers by Bro. L. S. Foster.

These are all most excellent
books, and are put down at a
price far below what they can
be bought for in any book store.
Then, we want to reach all of
our friends with this generous
offer, and will therefore agree to
replicate any of these offers to
any of our subscribers who are
kind with us. If they will pay
old subscriptions to date, and
send the required amount
in addition for another year.

Literary Notes.

Memorial's Magazine for May
contains nearly 200 graphic illu-
strations, and there is not a dual

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in accordance with any as above

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above men-

th us recently. An expression of our gratitude is here rendered, and we take this occasion to say that the Baptists of Port Gibson, have a church and a church house, all-things in and well located. The Holy Spirit prompted many in this work of the Lord.

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moreover's Magazine for May contains nearly 200 graphic illustrations, and there is not a dull page in it. "McKinley's Administration. Told by the Camera," is alone well worth the price of the magazine. The photographs are of the highest quality, and the magazine is well printed, and reading as

OUR FIELD GLASS.

Bishop Lomax, Batesville, says: "Regret your leaving Senobia. Shall miss you. Hope the church will secure a good man to fill your place. With kindest wishes for your welfare, and heartfelt prayer that the Lord may direct you, I am yours sincerely and fraternally." We appreciate the kind feeling of Bro. Lomax. We take off our hat to Brethren Lowrey and Berry. Besides their local patronage, they have enrolled 175 boarders this session, "and there are more to come." That is good. President Lowrey writes: "We have just closed our annual spring meeting. Dr. Poits, of Memphis, did most of the preaching. He is a fine preacher and a most lovable Christian. I knew him well and loved him much at the Seminary. I think there were about twenty-five professors of faith, and Christians were much helped." We rejoice to hear of this good work. Bristol, Va. Tenn., wants the Southern Baptist Convention in 1898. The pastor, Dr. M. E. Broadbent, says Bristol will do the handsomest thing in entertainment. Though we cannot be at Wilmington, we note that the next Convention go to Bristol. From the Port Gibson Beehive we learn that "the corner-stone of the new Baptist church at Martin was laid yesterday with Masonic ceremonies. A large and representative concourse of Claiborne county people witnessed the ceremonies, listened to the address that followed, and finally enjoyed a sumptuous dinner, the kind the hospitable people of Martin know how to serve."

The following articles were deposited in the corner-stone: Copy of the Beehive, BAPTIST RECORD, Baptist Layman, Bible, twenty-five cent piece, list of members of Brandywine lodge (Masonic), list of members of Pattona lodge, list of members of the church, and the names of mayor and council of Martin. We congratulate the Martin saints upon the laying of the corner-stone of their new church, and trust the work may be successfully carried to its conclusion. At Courtland the new I. C. agent, Bro. Brown, and his excellent wife are working Baptists, and we rejoice at their coming. Sister Brown was a Miss Byrd, whom we knew before her marriage. At Senobia, the new I. C. agent, Bro. W. H. Williams, and his wife, are also Baptists, and were members of Central Coldwater church. While we regretted to lose Mr. E. P. Russell, who had been the popular agent here for twenty-four years, yet we are glad to have Bro. Williams as his successor. We have received these appreciated words from Bro. Rowe: "I grieve with your people over your resignation. I trust that you have had the guidance of the Spirit, and that you will be in the future at His disposal." That we might be fully guided by the Spirit has been the burden of prayer during the months that a change has been before us for consideration. One among the severest struggles of life has been the decision to leave the good people of Senobia. Here are those we have united in marriage, and those who have come up from childhood in these five years, whom we have baptised

marble shafts marking the resting places of hopes that have been buried since we have been here. The coming of Bro. W. E. Ellis, of Greenwood, to preach for us in revival services, first of April, was greatly appreciated by our people. He did excellent service, and greatly endeared himself to the church. While there were no additions to the church, the membership were benefited and refreshed. Bro. Ellis will ever hold a warm place in the hearts of the people here. Our move to Jackson will not affect our relations with THE RECORD, at least, at present.

We all rejoice with Bro. H. F. Sproles and his people in Jackson over their great and good meeting. Bro. Sproles has worked faithfully, long and patiently, and the Master has graciously permitted him and co-laborers to see the good work prosper in their hands. The Lord be praised, and may He continue to lead His servants on into greater successes and greater joys.

We would call special attention to the card of the Gressett Music House, in our city. It is one of the most complete and reliable to be found in our State, or the South. Our personal acquaintance with the proprietor, and knowledge of the extent and quality of the business, enables us to commend the house to our friends without hesitation. Call and see them. You cannot fail to be pleased.

CHRONICLES.

L. A. D.

Most of the pulpits were occupied by appointees of the Y. M. C. A. Convention in Mobile, Lord's Day, April 25. The Chronicle attended morning services at the St. Francis Street Baptist church, being shown marked courtesy by the Sunday School officers, including the pastor, Dr. Taylor. Bro. D. P. Bestor, prominent Baptist, was assisted by Bro. Ed. Schaffer, the organist—the latter a son of our old-time friend, E. A. Schaffer, while the former is the son of Eld. D. P. Bestor, who baptized the writer's father, in North Alabama, about sixty years ago.

In a short address to the Sunday School, the Chronicle stated his impression that it had been forty years since he had spoken to it last. Bro. J. C. Bush, the honorable Mayor of Mobile, being present, later suggested that it had not been that long. Possibly he is right—more likely than the writer, who cannot now remember dates as in years gone by. This he knows, however, that the older people of other days have nearly all passed away.

At night we were at Palmetto Street church, and from thence went to the farwell services of the Convention. With the exception of Major Hardee, the Chronicle was probably the only member who was in attendance upon the session held in New Orleans in 1880. But why dwell upon the past? It is the future with which we have to do, and it is the young men that have to do the work. There has been wonderful development, and there are greater possibilities ahead.

Monday morning, the Chronicle visited New Orleans, and glory shall be to the Master.

his old home. There were about 150 delegates—long; most of them from the North and West, and they were delighted with the Coast country. Our reception in the Crescent City was simply grand, a courteous committee of the Y. M. C. A. conducting us to its elegant building on Carondelet street, and having the entire company served with substantial lunches. Then a ride of twenty-seven miles on the electric cars to the Barracks, to the Cemeteries, to Carrollton, and to Audubon Park, etc. At different points we mounted the levees, noting the splashing waters almost, or quite even with the top; but citizens manifested no fear.

During a brief call upon relatives, the Chronicle learned something of Baptist interests in the city. The Coliseum Place church is prospering under the pastoral care of Bro. Whitinghill. So we may say of the old First and Valence Street, under the Brethren Parsons. But there are still stray Baptists in the vicinity of these churches, who are afraid or ashamed to show their colors. New Orleans is a great spiritual cemetery, it seems, for rich or worldly Baptists who remove thither.

There are about seventy colored Baptist churches in New Orleans and its vicinity. Our denomination is largely represented among that people in the South. They gave last year \$41,897 for education; \$35,320 for missions; \$23,794 for miscellaneous purposes; while they have \$9,754.82 in church property, and \$2,028.00 in school property, and 32 periodicals are published. These gather from a secular press and do not support the figures as over-estimates, though they refer, doubtless, to the whole United States.

But we are home again. At this writing the State Woman's Christian Temperance Union is in session in Meridian. It is composed of thirty intellectual women, who have been able to treat the liquor traffic, and their work is abiding. The liquor traffic, don't legally or "in defiance of law," is earnestly and persistently condemned. Further, they stand for purity in all things, and are in battle array against "traffic in girls." In these battles they have right to expect the open support of every Christian man.

The B. Y. P. U. and the Southern Baptist Convention are to meet in C. this week. Possibly he is right—more likely than the writer, who cannot now remember dates as in years gone by. This he knows, however, that the older people of other days have nearly all passed away.

Nearly every body in Meridian decoration day to the graves of our Confederate dead. The procession was in a great throng, and the exercises appropriate and interesting. All of this fittingly shows that our people still hold the memory of our fallen heroes and the cause for which they battled as undimmed as in their day. Long may it be so.

Monday morning, the Chronicle visited New Orleans, and glory shall be to the Master.

Paul (Adokimos) "A Castaway," I. Cor. 9:27.

Did Paul refer to his fear of being lost? I certainly think not; for this would be variance with the plain and positive teaching of the scriptures. It has been said that Paul feared he would "lose influence." While this would be involved, the thing to which he refers, is neither that nor the fear of hell, as the context plainly shows. 24 v. of this same chapter Paul says, "Know ye not that they which run in a race run all, but one receiveth the prize?" So run that ye may obtain." V. 25. "And every man that striveth for the mastery is temperate in all things." They for a corruptible crown, we for an incorruptible. V. 26. "I therefore so run, as if I were beating the air." V. 27. "I therefore so run, as if I were beating the air." V. 28. "I therefore so run, as if I were beating the air." V. 29. "I therefore so run, as if I were beating the air." V. 30. "I therefore so run, as if I were beating the air." V. 31. "I therefore so run, as if I were beating the air." V. 32. 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W. M. U. Department.

MISS MARY P. HACKETT, Editor

MAY.

AFRICA.—"Lift up your eyes and look on the fields." S. B. C. Mission opened, 1850; missionaries, 6; native assistants, 8; churches, 6; membership, 247; baptisms, 51; schools, 3; scholars, 110; Sunday School scholars, 150. Contributions, \$457.40.

STUDY TOPICS.—Kruiger, the African Puritan, and his Protestant Republic. The Afro-American and his return to the homeland. Africans like ancient Athenians—too superstitious. Excess in African religion a more hopeful state than Chinese indifference, or Japanese fatalism.

The Wall of the Lost.

BY G. H. AGNEW.

From the shores of the Indian Ocean, On Africa's eastern coast, There sweeps a wall like the roar of the sea.

A wall that concerns both you and me: 'Tis the dreadful wall of the lost!

Ten thousand kraals and forests, Peopled with blood-brothered souls In spiritual night, should startle us more Than fiercest lion's majestic roar, Or ten thousand thunder rolls.

They die by the thousand yearly. Are buried in Christian graves. And the name of the One who loves them, They never, as yet, have learned to know. Nor the power of the blood that saves.

And remember, my brother, my sister, We're all hastening on to the tomb, And soon we shall give to the Judge of the earth, As account for the prayers and efforts put forth.

To rescue the heathen from doom, O, shall we then sit and be idle, Or at best be half-hearted and numb, While myriads of those who ought to be saved, Marish know how to serve.

Who might shine as the stars, if an effort we made. Are sitting blinded and dumb!

Oh, hark! From the shores of the ocean, On Africa's eastern coast, Comes a wall like the roar of a wintry sea. 'Tis of deathless interest to you and to me.

'Tis the fearful wall of the lost! —Free Methodist.

In Memoriam.

Whereas, Death has removed from our midst one of our oldest and most faithful members, Sister Martha A. Gaddis, wife of Rev. P. M. Gaddis. She joined Friendship Baptist church during her early married life, since which time she has been an active and devoted member. We will always think of her as a meek and gentle Christian. At the time of her death, February 10, 1897, she was 69 years of age. We sadly submit to the will of our Great Master who doeth all things well.

Resolved, That we extend our kind sympathy to the bereaved family in their deep affliction.

Resolved, That we offer our tenderest sympathy, and point them to the only source of comfort, "Our Father in Heaven."

Resolved, That these resolutions be recorded in our church minutes, a copy be presented to the bereaved family, also that a copy be sent to THE BAPTIST RECORD for publication.

Mrs. BETTIE DAVIS, Mrs. NINA McLENDON, Miss WINNIE GILBERT, Miss LUDIE CHAMBERS, Committee.

10 Cents

Miss MARY P. HACKETT, Editor

A Tribute.

A few nights since, while looking over some old manuscripts, I found an account of the funeral ceremonies of Stonewall Jackson. I thought it would not be amiss to reproduce some thoughts about this grand and glorious man, that our children might be inspired to emulate his virtues.

One characteristic especially would I like to emphasize, and that is his reverence for the Sabbath. So rigid was he, that he would not even read a business letter on God's Day. When going into battle, he would stop in the presence of the enemy and invoke the assistance of high heaven. The poet who wrote those thrilling lines:

"Where is the soul that dares to scoff, Who scoffs at the great God of Hosts?"

Religions of Africa.

Africa is known as "the Dark Continent." With her superstition, degradation and vice, she needs Him who is this dark world's light. The population of 170,000,000 has about 3,000,000 Christians (including the Abyssinians and Copts of Egypt), about one million Jews, mostly in Northern Africa along the Mediterranean, and 45,000,000 Mohammedans. These latter are aggressive. At Cairo, Egypt, they have a school with ten thousand pupils in training. The Mohammedans are monotheists, worshipping only one God, Allah, and Mohammed is only a prophet, and that Mohammed was a great prophet. While they oppose the use of strong drink they are very sensual and teach and practice polygamy. Women are considered the slaves of the men. Mohammedans have been ruthless slave-dealers. They invade towns and territories, kill the men, and carry off the women and children of those of market value. If in the long marches which follow, any grow sick or become exhausted they are slain. The horrors of the slave-trade are too awful to relate.

The Mohammedans have spread over a large part of Northern and Western Africa. The pagan people of Africa believe in one God, but have a vague idea of Him and are fetich worshippers. They have charms of wood or stone, or the leg of an animal, and many such things. This fetich idea has been imported into America to a certain extent, as in the use of horse-shoes over the door, rabbit's feet, carrying coins, etc., etc. The people of Africa are also very much afraid of spirits.

They are polygamists. A man is not considered worthy of note unless he has many wives. The wives are bought in exchange for cattle and are the husband's property. Even the woman does not want to be the only wife as she thinks it a reproach to the husband to be able to have only one wife. Some of the Africans are cannibals. Yet with all their degradation, the gospel has gone in and proven again that it is the power of God unto salvation not only for the heathen, but for the Christian also.

Shall we permit these names to perish, that won the admiration of even their foes?

Rather let us cherish them as holy memories, for proud are we of our noble dead. No nation can claim precedence here; for no age, no event, has ever produced purer patriots. In their acts, they wrote their names beside Winkelreid, Leonidas and Washington, and to us, they bequeathed their glory.

"Far be it from us" to engender strife or bitterness in the hearts of our young people, but we would be false to our own honor and trust if we failed to tell them of our heroic dead.

"From the book of nations fiercely rent, My country's page to Lethe's stream was sent; But the Southern soldier e'er he died, Wrote high his name with deeds of pride. Forget them! Let our hearts forget the bliss Of every joy and gift that this Their lives, their names, we must enshrine, Though in their hands was no victor's palm."

Stars may set, and nations may arise, And peans of victory cleave the skies; But the man who dies, his country to save, Though covered with dust, fills a hero's grave.

E. C. BOLLS.

A Letter.

Some years ago a pupil in a mission school in China was supported through the efforts of a kind friend in Mississippi. This pupil's name was Ah So, or Ho So, and was known as "the gambler's daughter." As years passed, she married a Chinese preacher, with whom she lived most happily. She engaged actively in Christian work, meeting with much success as teacher in a mission school. Feeling a great sense of gratitude toward the kind friend who had furnished means for her support, she wrote him a letter.

TRANSLATION OF NO. 50'S LETTER.

I have read in the Bible that Jesus loved us with a true love. Teacher Robert, my benefactor, truly loved me with this kind of love.

I remember when a very little child about seven, Teacher Robert cared for my bodily wants, but through his kindness my soul has been saved. I constantly remember his kindness, and sometimes feel ashamed that I cannot recompense him in any way. But I devoutly pray and earnestly hope the Heavenly Father may recompense him, blessing both him and his family.

At present I am teaching a school under Miss Whilden in the village of Lung So May, on the island of Honan. This is the fourth year.

In consequence of your kindness in enabling me to study so long, many others have heard the gospel. Alas! that with a wide ocean between I cannot go to Teacher Robert, and seeing him face to face, thank him. As your kindness is broad as the heaven, you do not blame me for seeming ingratitude. I embrace the present opportunity of writing to express it.

At present, the plague is an epidemic here. Thanks to the Heavenly Father's care, we have all been preserved from it. Truly, the goodness of God is boundless.

May peace be upon Teacher Robert. May the living God always bless you until the end of time.

Marriage in Africa.

In Yoruba marriage, the girl is promised to the young man usually at about twelve years of age by the parents. The young man pays a dowry of a certain amount in small portions from that time on; also makes small presents to his intended. When the girl is about grown, and the marriage set, she has her friends, and so the groom's young men friends (each a separate party, though sometimes they fall into one procession—the bride with her crowd in the lead), rejoicing, shouting of songs and beating tom-toms accompanying their march from place to place for two or three days. When the time is up, the groom, sitting "in his best," in his compound, the bride and her party draw near the front entrance of the compound, still shouting, singing and drumming. As they come to a halt, a strong young man ("the friend of the bridegroom") approaches the bride, stoops pretty low, and, embracing her, raises her up on his shoulder, while she, in blushing confusion, tumbles down in a sweet coil about his neck, being completely hid in her wedding garb, even her head being veiled in a large white cloth. With all his might and speed the young man rushes for the entrance, bearing his precious freight to her husband. And this is "Igbeyowo" (marriage), from "Ige," to raise or lift, and "yowo," the bride. Then follows several days of rejoicing, feasting and drinking, drumming and dancing, till the young man and his people are almost "eaten out of house and home," or perhaps get badly in debt (which is about the same thing), for his relatives may come and

has developed gradually since it was begun first by the Moravians in 1786.

They entered on the west coast, but on account of the deadly climate there, they gave up the work and went to South Africa in 1793. Here they were so strongly opposed by the Dutch colonists that they left. But in 1792 they again took up the work, which in the midst of many trials has been pressed successfully forward. The London Missionary Society began work in 1798. Other societies soon followed, and at present there are in Africa thirty-nine Protestant missionary societies doing work. Of these seven are American.

The work is being pressed in the South, with great success. On the eastern coast, on the western, on the northern, in the interior, the workers are carrying the truth, and a change is coming over Africa of such a nature as fifty years ago the most sanguine would scarcely have dreamed. Last year was one of great awakening in Uganda, the country near the sources of the Nile. Cape Colony, in the south, with one and a half million inhabitants, can truly be called a Christian country.

OUR WORK IN AFRICA.

Southern Baptists began work in Africa, when in 1821 Scott Carey and William Teage (colored men) were sent out with a number of others to form a Colonization Society in Africa. They settled in Monrovia, Liberia; there the work was kept up with varying success, being fostered by the old Triennial Convention. Many missionaries died as a result of the awful climate, and many had to leave. So terrible has been the loss of

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which we give as follows:

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A WIFE EQUAL TO A GOLD MINE.

Will some of your readers give me a good recipe for making cold starch? I am selling self-heating flatirons and iron a little at every house and have to use some starch at every place and want to know how to make a good cold starch. My husband is in debt and I being anxious to help him, thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel, everybody wants one. I make \$1.50 on each iron and have not sold less than ten a day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business, as they did me, if you will address them.

4-15-9m Mrs. A. RUSSELL.

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Prof. C. L. FOSTER, Senatobia, Miss. 2-11-06

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Wine of Cardui.

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HOW I MADE \$25 A MONTH



Dear Madam:—
 Years to haul. I re-
 commend the Moore treat-
 ment, because I have tried
 it and know it to be just
 what he says it is. I was
 cured by it, and have re-
 mained so eight years,
 have known many others
 being cured of the very
 worst cases. By all means
 get it. Yours truly,
 W. E. PENN.
 Eureka Springs, Ark.

See above is a letter written by the late
 Rev. W. E. Penn, the noted Evangelist, to
 Mrs. W. H. Watson, New Abolition, N. Y.

TO THE EDITOR: I have an absolute Cure for
CONSUMPTION and all bronchial, Throat and
Lung Troubles, and all conditions of Wasting
Cough. By its timely use thousands of apparent-
ly incurable cases have been *permanently cured*
and *FREE* of all its power to cure.
I have *FREE* to anyone admitted. **THAT**
is the name of my Newly Discovered Remedy
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P. A. MOCUM, M.D., 24 Pearl St., New York

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and the supporters of this new remedy
new is the most anxious to prove its
is sent to the makers of introduction they
the by mail to the treatment of Alkavis prepared
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and of Kidney is a sufferer from any of
Disorder, Bladder disorder, Bright
Pain in Back, Rheumatism, Dropsy, Gravel,
afflictions of the Female Complaints, or other
Kidney, to improve action of
all such Urinary Organs. We address
this to send their names and
de- Alkavis to the company, and receive
on- tive power to prove its wonderful effects.

[illegible]

My age is 62. I suffered from Catarrh 10 years. Had intense neuralgia, continual roaring and ringing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and gradually grew worse. Everything I had tried failed. In despair I commenced to use the Second Medical Catarrh Remedy, and the relief of the first application was almost instant. In less than five minutes my hearing was fully restored, and has been perfect ever since. After a few months was entirely cured of Catarrh.

ELI BROWN, Jackson, Tenn.

See special file after below.

I had suffered 31 years, was deaf eighteen years, could not hear common conversation, had been in a daze, had had discharges from offensive discharges had taste in mouth, and eyes were so I could not see to read. I used Aerial Medicine in 1931, it stopped the roaring and discharge from the throat, fully restored my hearing, and I was perfect and am entirely free from this now for over five years. I am
JANE F. BASTIN, Seattle, Wash.

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A Wise Man
tells his wife when he reads
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Church and School B.
 READ AND PRAY.
 Dinner 7:15 with C.
 Sat. June 6. 8
 Sun. June 7. 9
 Mon. June 8. 10
 Tue. June 9. 11
 Wed. June 10. 12
 Th. June 11. 13
 Fri. June 12. 14
 Sat. June 13. 15
 Sun. June 14. 16
 Mon. June 15. 17
 Tue. June 16. 18
 Wed. June 17. 19
 Th. June 18. 20
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 Sun. June 28. 30
 Mon. June 29. 1
 Tue. June 30. 2